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THE WAR BENEATH and BEYOND THE WAR

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A Presentation for Study, Discussion and Action concerning Major Tasks both Today and Tomorrow in the World Mission of the Presbyterian Church in the U.S.A.

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I.

THE DEEPER BATTLEGROUND

"For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places."

EPHESIANS 6:12

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The facts concerning the Christian missionary movement today are not as "faceless figures in a pageant" nor are they occupied "as being unoccupied seems to occupy an unoccupied house." The world mission of the church as it persistently performs its immediate duties and prophetically plans for future tasks is the sum total of individual lives revealing and interpreting hourly the meaningfulness of Jesus Christ in a world at war where the determinative battleground is far deeper than the surface fires across the earth. The state of affairs upon this deeper battleground is comprehensively indescribable. However, a fair idea of what is really happening is given to sensitive minds by certain irrefutable harbingers of the coming new day.

For instance, on the one hand, in this day of transition, traditional beliefs and standards are being challenged, intellectual disturbance is sweeping through all classes and man is beset by many war-inflicted doubts and questions. Yet, on the other hand, there is a growing universal consciousness that in the church of Christ is the answer and that those who are committed to Christian faith must lead on to victory in the war of ideas.

Moreover, in man's struggle for a united world there is increasing evidence that he will fail if he endeavors to proceed in world planning with a philosophy of exclusiveness. This day calls for an end to racial prejudice and economic injustice. Christian brotherhood is no longer to be passed by.

Further, from out of the liberated countries comes convincing testimony that it is only by the "Spirit of God" and not by the "might of man" that nations may rebuild and that only upon the foundation which is Jesus Christ can there be erected a new world order.

And everywhere, more and more wounded, disillusioned and frustrated souls are coming to confess that there is nothing but continuing imprisonment in sin, for individual lives and for the life of the world, save there come, through the reality of the Cross and the power of the Resurrection, the Truth that will make men free.

"The real battle, now as always, is in the Soul."

II.

TOWARD WINNING THE WAR BENEATH AND BEYOND THE WAR

"Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand. Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness; and your feet shod with the preparation of the gospel of peace; above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the Spirit, which is the word of God." EPHESIANS 6:13-17

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It is now quite obvious to most minds that the future of our civilization, as well as the destiny of individual souls, is not to be determined primarily by military victories but by the outcome of three major underlying conflicts which must be recognized as ideological, sociological and theological. Therein is the war beneath and beyond the war. The Christian missionary movement has for centuries demonstrated the relevancy and power of the Christian Gospel in these struggles. The impact and penetration of Christian evangelism, Christian education, Christian social welfare and Christian worship—in a word, the Christian evangel—is the paramount creative force in the battle for the future of the world. This is the deep, strong and challenging meaning of Presbyterian foreign missions today as our missionaries cooperate with the evangelical forces of the national churches and other mission groups in great world areas of critical opportunity.

If you will read the recently issued Annual Report of the Board of Foreign Missions you will find a thorough and vivid survey of the work of Presbyterian missions around the world in the setting of the contemporary scene as of the past year. If you will inquire of the International Missionary Council and the Foreign Missions Conference of North America (both to be addressed at 156 Fifth Avenue, New York 10, N. Y.) you may secure full information as to the work and plans of the ecumenical movement as a whole. This paper is not to any degree so inclusive, though all the statements are made in the consciousness and framework of the larger fields and their broader implications presented in the report of the Foreign Board and in the current story of co-operative responsibilities in interdenominational and international relationships.

In these pages it is our hope and prayerful intent to carry primarily to the entire membership of the Presbyterian Church in the U. S. A. certain cogent facts and factors both as to the strategy of our present, ongoing missionary task in war time and as to the far reaching plans made and being made for a post war advance.

A.

For Planning and Action Now

Six areas of Presbyterian world responsibility rise up to claim immediate action and statesman-like planning for the future as wide open doors warn us that we must give priority here at once unless we be penalized later by the dirge "too little and too late." These areas are 1. *Latin America,* 2. *India,* 3. *China,* 4. *the Near East,* 5. *Africa,* 6. *Europe.* Take a look at these fields of demanding and increasing opportunity and consider some important things that are being done and other things we plan to do.

1.

Consider, first, *Latin America.* At the outset we must admit that the very use of this name is unfair to the realism of the situation. It does not do justice to this part of the world to keep referring to it as though it were one unified area. Such a thought pattern as is created by the constant use of the term "Latin America" prevents the average person from understanding the diversity and distinctiveness of the Latin American countries. There are 21 Latin American republics. The Presbyterian Church through its Foreign Board has responsibility in Mexico, Guatemala, Colombia, Chile, Brazil, and Venezuela and is beginning work in an interdenominational approach in the Andean Indian Mission which will probably lead into Ecuador, Bolivia and Peru.

Enrique Gonzalez Martinez, Mexican poet and diplomat, declares:

> Yesterday, the Latin-American peoples were only a hope, hardly a presentment. Branches of two strong trees injected in a primitive trunk of the aborigines, we represented an unknown power, silent, without voice, largely hidden from the directive forces of the world. Today we are emerging a real power, a concrete affirmation. Yesterday the peoples who possessed ancient culture could eliminate us from the chess table of their complicated political combinations and their refined diplomacy. Today they need to count on us, risking, if inadvertently they pass us by, a real limitation on their future. . . . Peoples, like individuals, do not live by bread alone. We ought to remember that along with gold and silver, nitrates and petroleum, livestock and agriculture, for which the hand of Europe recently stricken and almost starving reaches out toward us, we have also a contribution to make to the spiritual life which is now so lacking in the world.

W. Stanley Rycroft, the General Secretary of the Committee on Co-operation in Latin America, has added:

> Thoughtful people are coming to realize that it is not enough to carry on trade with the Latin American nations, promote the interchange of teachers and students, and send good-will messengers to these countries. These are all good in themselves and should not be neglected. But they are not sufficient. . . . The approach must be a spiritual one.

The Latin American nations are one of the greatest fields in the world for Protestant missions. The need and opportunity are tremendous. New personnel in large numbers are required now. With persistence and prayer we can secure

admission into every field. As the war ends and reconstruction and re-occupation in other areas make rightful claims upon us, we dare not neglect the countries south of us or we shall have a worse war and a more terrible chaos than we have yet known. Now is the time!

Due to the unusual opportunities for the advance of evangelical Christianity in the Latin American fields and because of a growing concern on the part of the Board as it received reports from executives who had recently visited Latin America, the Board held a Conference on Latin America, in April, 1945, calling to New York certain representatives of the Latin America Missions and having in attendance also Board members, executive staff members, selected missionaries, visitors from Latin American churches and delegates from other denominations and interdenominational agencies. This conference did not primarily appraise the present evangelistic, educational and social work of the Presbyterian Missions in Latin America—previous deputations and Board meetings have done this—but, rather, this gathering gave its full time to studying proposals for the intensification and extension of the Christian mission in Latin America at this critical hour —both denominationally and interdenominationally—toward the winning of the war beneath and beyond the war.

Twenty-two recommendations were carried to the Board by the Latin America Conference, all of which were adopted and are now in process. Among the more significant are the following:

"The Board voted in view of the self-evident opportunities in Latin America for *student evangelism,* to refer to each of the Latin America Missions the recommendation of the Latin America Conference that each Mission be requested to present a definite project of student evangelism to the Board as soon as possible, for approval and implementation, with the understanding that the Board will provide the necessary funds, will give priority to personnel needs for this work, and will provide a recurring appropriation for running expenses."

The problem of the presentation of evangelical truth to the students of Latin America was a major item in the discussions at the Latin America Conference. There was recognition of the fact that some promising student projects are being carried on in a few of the Missions but it was agreed that a thorough re-study of this work should be made on the field and that there must be a determined advance in student work at the earliest possible moment. It should be emphasized that the Board will give every favorable consideration to all challenging projects along this line which are recommended by the Missions.

"The Board voted to invite the National Church of Chile and the Chile Mission to consider *sending two Chilean national pastors to the General Assembly* in 1946, one of whom should be the commissioner from the Presbytery of Chile, the understanding being that the Board would be responsible for the expenses of the man who is not a commissioner and that the General Assembly would be responsible for the expenses of the commissioner in whole or in part."

In the deliberations of the Conference and the presentations before the Board the value of national church leaders visiting the United States both to represent the national churches before the Presbyterian Church in the U. S. A. and to serve on a

fellowship mission to the people of the United States was emphasized. Though the above action relates itself particularly to Chile, it is hoped that other Missions will keep such projects in mind and will correspond with the Board from time to time as to such visitations. There have been a number of successful visits of national church leaders from various fields to the church in America recently and on the basis of results already evident we believe such a program can be made increasingly effective in the development of the ecumenical movement.

"The Board voted, in view of the necessity of strengthening the ties and relationship between the church in Mexico and the church in the United States, to sponsor *an exchange visit of outstanding laymen* of the two churches."

The rise of laymen in their interest and participation in the world mission of the church is one of the impressive factors in world Christianity today. The Laymen's Commission of the General Assembly of the Presbyterian Church in the U. S. A. is making a strong impact upon the life of the church. Reports have come from many Latin American fields as to the encouragement received by the place of the laity in the leadership of the national churches. The above action refers to an immediate project insofar as the church in Mexico and the church in the United States are concerned. The Board would welcome communications as to the implementation of such projects in other fields as well.

"The Board voted to refer to the Latin America Missions the recommendation of the Latin America Conference that they study ways of *deepening and enlarging stewardship* on the field, asking if it would be advisable to set aside a national and a missionary (or more than this number) to conduct throughout Latin America institutes on stewardship."

Every representative of the Board visiting Latin America has returned deeply conscious of the need of the development of Christian stewardship toward the production of a more virile and creative church life. The Board is eager to co-operate in every possible way, to deepen and strengthen stewardship education and will await the advice of the Missions as to how this may be done soon and adequately.

"The Board voted that, in view of the necessity of the national church of Brazil taking more leadership and responsibility in securing the entrance of missionaries into Brazil and defending the interests of the national church before the government and because of the increasing number of church and Mission items which are referred to *the Evangelical Confederation,* an additional sum be added to the increase already made by the Board to the Confederation."

In the discussion at the Conference, the value and the necessity of the united approach in the Evangelical movement was stressed repeatedly. The splendid work of the Evangelical Confederation of Brazil was brought before the Conférence a number of times. The above action involves more than a financial increase. It is also the expression of the Board as to its faith in such a united endeavor. It bespeaks the willingness of the Board to co-operate in every worthy united undertaking, urging the Missions to carefully explore and stimulate all such ventures and to advise the Board as to best ways of co-operation.

"In view of the fact that there is great need for *an evangelical hospital* to serve the national evangelical and missionary communities, and since an opportunity now presents itself to have such a hospital at Barranquilla and to secure as

chief of staff a competent young Colombian doctor educated and ably trained in this country, the Board voted to authorize the Colombia Mission to proceed with negotiations for the building of a hospital and the securing of a staff."

Later on in this paper we emphasize the place, influence and necessity of medical missions today and tomorrow. Their efficacy has been demonstrated undeniably in the past. This new project in Latin America is part of a renewed attempt to meet the appalling medical needs in these Southern lands.

"The Board voted to refer to its Foreign Department the possibility of the Mexican church *sending missionaries to Spain.*"

Back of this minute is the interest of the Board in this far-reaching project. In this is assurance to the Mexican Church of our willingness to unite in a joint effort similar to the one with the Brazilian Church in connection with the Mission to Portugal if such a relationship is desired.

The other recommendations of the Latin America Conference which were approved by the Board have to do with aid in evangelistic projects, property and equipment, grants for the appointment of highly trained national workers, projects in literacy and Christian literature, audio-visual education and evangelism, religious liberty, and last but not least a strong emphasis upon the necessity of the development of theological education—the Latin America Missions being asked to consider placing high upon their force lists requests for missionaries for the staffs of their theological seminaries. The full set of the recommendations will not be itemized here, but let it be noted that the findings of the Latin America Conference are now urgent emphases of the Board which promise to make for a strategic, statesmanlike advance in this great and crucial area of unprecedented and unlimited opportunity.

2.

Consider, secondly, *India*. Here one must be aware of the present background situation, which includes both political and religious trends, the development during the war and the national planning which is taking place for the future if he is to understand either the issues of the war or the war beneath and beyond the war in this tempestuous part of the world. As interpreters and administrators of the Christian mission in India, we must face such pertinent and determinative factors as the following:

In the political field, each year has seen the craving for independence in India intensified and extended. It is the one thing on which all parties and communities in India agree, even though they may not agree on the form of government to be adopted after independence is secured. During the past two years, with the Congress leaders in jail, there has been little opportunity for the manifestation or expression of this desire, but that does not mean that it has waned.

Along with the passion for freedom, however, there has also developed a feeling of frustration, especially among ardent nationalists of the Congress persuasion. As one college student recently put it:

"At one time our hopes were allowed to soar high. We were cheerful and happy because we found our goal in sight. But then came depression and disappointment, sudden and great, and the ideal that we had believed almost achieved receded farther back. The gloom that has overtaken our nation is tremendous."

The demand for freedom has become almost an obsession—the highest good which takes precedence over all other good. In 1942, after the rejection of the Cripps proposals, and while it was thought that Great Britain was deeply involved in her war in Europe and in Asia, many Indians thought it was the moment for them finally to wrest their freedom from Great Britain. There were widespread disturbances, extensive sabotage of railways, destruction of government buildings, and the cry, "Long live revolution!" was being shouted all over the land. However, the uprisings were severely repressed, Congress leaders and others were jailed and this supreme effort appears to have failed. So India is a frustrated people, with all the neuroses of frustration.

The craving for freedom and the sense of frustration, however, have not prevented India from making a marked contribution to the war effort. An army of over two million men has been recruited on a volunteer basis, and units of it have been fighting not only on the Burma front but also in Italy. Previously they had made a splendid record in Egypt and North Africa and in other parts of the Near East. Industry has been expanded and turned toward the war effort. Thousands of Indians have been given industrial training and are working in the airports and in the service camps. The factories have been expanded, both the heavier and the lighter industries. India has proved an invaluable source for the Allies, both of manpower and of material.

As a concomitant of the war—in fact, almost as a direct result of it—India has experienced extreme inflation. Food prices rose to the index of between 500 and 600. Clothing rose almost as much. Prices of other articles have gone up a little more slowly but are still on the upward trend. This has meant extreme hardship for many of the poorer Indians and for those of the salaried classes. In Bengal the loss of rice from Burma and other effects of the war, combined with several natural calamities, have resulted in the greatest famine India has known this century. No accurate figures can be given for those who have died of starvation, but an estimate of between two and three million deaths would be conservative for those who have died of starvation, malnutrition or resultant diseases.

On the other hand, through the abundance of supplies and war materials which she has produced for Great Britain and other Allied countries, India has become a creditor nation instead of being a debtor nation. She has large sterling balances accumulated in London, on which she will be able to draw after the war for all kinds of reforms and advanced projects. As a result of this, and in partial compensation for widespread frustration, India has embarked on schemes of planning which seem almost grandiose in their proportions. Government agencies are planning for universal education, for great projects of rural and industrial development and for agricultural improvements. An unofficial Committee of Fifteen in Bombay has issued a comprehensive plan which covers the development not only of major industries but of small industries in the rural areas, of educational

and of social development. Some of this planning may be a form of compensation for their political frustration and may never be realized in actuality. It is almost certain, however, to be realized in part and may redound to the benefit of India far more than would the success of their frustrated political ideals.

Religiously the trend is in two opposite directions. First, because of the communal form of voting there has been increasing jealousy and suspicion and resentment with reference to conversion or any effort to convert people from one religion to another. This was manifested in rather extreme form a little over a year ago when two Parsi girls became Christians after they had been students in the Catholic College of St. Sophia in Bombay. Even though the girls, as we understand it, were of age, the matter was widely publicized and was finally taken up by the senatus of the college, with a proposal that the St. Sophia College be disaffiliated from Bombay University. The Bombay senatus actually passed such an action, which later was disallowed by the Bombay Government. This is suggestive of the tenseness of communal feeling as it impinges upon politics rather than of depths of religious conviction.

More recently a somewhat different point of view has been expressed by Dr. B. S. Moonjee, the head of the Hindu Mahasabha, an orthodox Hindu organization. Dr. Moonjee wrote as follows:

> "I and the Hindu Mahasabha regard the Indian Christians as our Hindu Christian brothers. They can preach and profess their religion as much as they like. They can even proselytize if they want, because we also have the right to bring them back into their forefather's religions, and what is more, we and the Indian Christians, being brothers, having the same blood and bones and the same color skin, know each other's strong and weak points."

Dr. Moonjee, however, takes strong objection to foreign missionaries being allowed freedom to proselytize and "thus disrupt our nation."

The second religious trend has been in the direction of irreligion. It is found mostly among college students. It has been motivated in part by a desire to get rid of the weaknesses caused by the religio-political divisions of India and in part by the observation of Russia and admiration for the progress she has made, both industrially and socially. One professor in a Christian college recently said that almost 90% of the students were Communists. Probably, if investigation were made and their Communism were to be defined, it would be found to consist largely in a demand for the removal of the religio-political divisions and a desire for the same industrial and educational progress made by the Soviets.

In attempting to carry on the Christian mission in present day India and to plan for church and mission work in an independent India, some attention must be paid to church backgrounds as well as the broader national trends.

First of all we would note the continued growth in numbers in the Christian community. This is not as clear in the census taken in 1941 as it was in the previous censuses. The 1931 census showed about six and a quarter million Christians in India, the 1941 census showed about the same number. On this basis it would look as though the decade 1931 to 1941 were one of stagnation in the Christian community, even though in previous decades there had been a fairly

uniform increase in the number of Christians of about one-third each decade. However, these figures cannot be compared—and the government recognizes it—for two reasons, given in the January 18th issue of DNYANODAYA:

> "First, instead of the present religious profession being asked in the census forms, each person was asked his or her tribal origin or connection. This factor alone was sufficient to invalidate the *Christian* returns, for what is needed is not past origins but present beliefs. The second vitiating factor was what the census report calls 'random samplings' whereby only one-fiftieth of an area was tabulated in detail."

A valid guess, then, on the basis of the census, would be that the present Christian community numbers something over eight million souls. Most of these have come from the untouchables. About 75% of them are found in rural areas and the balance in the cities, with a wide difference between the two groups as regards literacy, education and economic and social position.

In looking toward the future, the National Christian Council, composed of representatives of the different churches and Missions of India, has made some very careful and fundamental studies. The first, which is titled "The Church and State in Post War India," is a fine statement of the relative place and functions of the church and state in modern society—of the ways in which the church can help the state and of the state's duty toward the church and all religious communities. It contains an excellent statement on religious freedom and recommends that if circumstances should arise in which the freedom of Christians is unfairly restricted by the state:

> "First, that the good will of the State toward all its citizens should be assumed until the contrary is proved; second, that the underlying causes of the State's action be ascertained and misunderstandings removed; third, that united rather than sectional representation be made by the Church to the State; fourth, that the matter be presented in the wider context of the relations between the Church and the State; fifth, that if no relief be obtained, Christians should be willing to suffer for their faith without bitterness and without betrayal of principles."

The paper concludes with a statement of fundamental human rights which the National Christian Council would have incorporated in any future constitution.

The second, titled, "The Inner Life of the Church" opens with these words:

> "In looking forward to the days that are to come, recognizing the difficulties and the opportunities that the years of reconstruction will bring with them, the National Christian Council rejoices in the faith that God is working out His purposes of love for all mankind."

The paper contains a study of the church's organization, including the integration of church and Mission, united planning, and comity, a statement of the relations of the church in India with the churches overseas, speaking of this as a partnership, and of the economic basis of the church. The following words, quoted from the report indicate its chief motivating spirit:

> "We believe that the Church, while taking her due part in schemes of reconstruction, will make her chief contribution by directing men's thoughts to the Christian founda-

tions on which alone the true order of society can be based; by holding before them the necessity of seeking after and fulfilling the Will of God for our day and generation, and by offering to all the way of reconciliation and fellowship between men and God and between men and men which is Jesus Christ our Lord."

A third important study made by the National Christian Council has been of theological education in India, with a view to strengthening the indigenous leadership in India and amalgamating overlapping institutions.

It is impossible to more than mention the items in the planning of the Presbyterian Missions, and of the North India United Church associated with them, for the opportunities and problems inherent in the situations sketched above.

Perhaps one of the most important things to note is the thorough co-ordination of the church and the Mission in India. In two of the Missions practically the whole of the work and the contributions from America are being administered by the church, of which the missionaries are active members. In the third area the leading members of the church are brought into close consultation with the Mission and have a considerable voice in the determination of policies and methods.

As the church and the Missions working together in India look toward the future, they reaffirm their fundamental objective of making "the Lord Jesus Christ known to all men as their Divine Saviour and persuading them to become His disciples." They recognize the educational and medical work as contributing to this objective and also as strengthening the Christian church. They are projecting the strengthening of certain institutions and the beginning of new forms of service, that Christ might be made known, both by word and deed, and that the church might develop in knowledge and in power.

Certain established projects are being strengthened through the enlistment of the co-operation of other Missions. Such, for example, is the Allahabad Agricultural Institute, which is broadening its field to become a Christian college of rural life in India and will include not only agricultural studies but training in home and family life, and rural industry. There will be a strong Extension Department, carrying the benefits of these various departments into the Indian villages and demonstrating through service the love of the living Christ. A second illustration of combined planning with other denominations is found in the United Schools of the Punjab, in which the Methodists and Presbyterians are uniting their resources in order to provide education of the finest technical and Christian quality. These schools will be boarding schools, ministering chiefly to Christians but accepting non-Christians as students insofar as accommodation is available. A third form of education which is being stressed and developed in the North India Mission is rural education, especially for Christians, that they may utilize the resources already available to them for better economic and social life, have access to the spiritual resources of the Bible and grow in faith and in life.

Another item in the planning for India which already is being put into effect and in reality is merely a "step-up" of previous efforts lies in the provision for the training of stronger Christian Indian leadership. More and more the Indian Christians will have to assume places of responsibility and authority. This will be es-

peeially true if India should follow the pattern of China in the 1920's, when the government ruled that the heads of all institutions should be Chinese and all boards of direetors should be Chinese. The action was feared and regretted at the time by missionaries, but has proven in the long run to have strengthened the Chinese ehureh and to be beneficial to it. Missionaries have found other places of serviee where, freed from administrative responsibilities, they have been able to give more attention to the speeifically Christian aspect of the work.

Looking forward to some sueh possibility as this, the Board has made provision for the further training of Indians who have proven their Christian loyalty and ability. Some are being given eourses in India, some are being brought to America for post-graduate work. Promising Christian students also have been seleeted and are being given seholarships to help them through their last years of high school and college. This may prove to be one of the most effeetive means of strengthening the ehureh that has yet been attempted.

Even to restore the work of our Missions in India to their pre-war level will require new personnel and additional finanees. Due to the depression, the war, resignations, deaths and retirements have depleted the missionary force and it has been impossible to send out adequate reeruits. In a recent survey of the needs for new personnel in one of our India Missions, 22 positions were listed as being of urgent importance that they be filled; this was in addition to 16 highly qualified nationals required now for places heretofore oecupied by missionaries. Using the same proportions for our three India Missions, between 90 and 100 new missionaries will be needed in the very near future, and support will be requested for as many highly qualified Christian nationals as ean be found.

The diffieulties of the present inflation, by which the cost of living in India has been more than doubled, will probably be abated after the war when commeree is restored and food and eonsumer goods are again readily available. It is improbable, however, that the purehasing value of the rupee will return to its former level. We shall probably have to count on approximately a 50% increase, both for missionaries' salaries and for Indian workers. This, without any addition to the missionary and Indian personnel, would therefore mean half as much again as was being spent in pre-war days.

In the midst of a eomplex and turbulent arena of life, the Christian movement presses on in India. The Christian church is well organized and has strong Indian leadership. Let Christians in India and America unite in building ecumenical fellowship, world peace, the Kingdom of God.

3.

Consider, thirdly, *China.* During recent months this long troubled land has been passing through the darkest hours sinee the Sino-Japanese War began in 1937. The most severe blow to China's morale was the drive of the Japanese Army south from Hankow, over-running some of the most important territory in China. This campaign caused the loss of a number of advance American air bases; the Japanese gained control of the Canton-Hankow railroad, thereby pro-

viding another link in an overland supply route, and most important of all, a large territory in East China was cut off from the Chungking government by the wedge which had been driven through the center of this country. This serious military reversal seemed to be the fore-runner of still further advances, and it was felt that even Kunming and Chungking were not safe. While the military situation has become more stable, this feeling of uncertainty and insecurity in West China has not yet been greatly relieved. Even the opening of the Ledo Road has not contributed greatly to the improvement of morale.

Coupled with this military reversal have been other discouraging factors. Inflation has continued its rise to even more fantastic heights, bringing added privation to people already war weary and physically depleted. Added to this, suddenly and unexpectedly a storm of sharp criticism of China arose in the United States. Part of this criticism was meant to be friendly and constructive; part of it, however, seemed to be a deliberate attempt to discredit the leadership of China through the spreading of unfounded rumors; another part was an effort to force the Chungking government into an acceptance of the Communists' terms, no matter the price that had to be paid for such unity.

Representatives of foreign governments, feeling this insecurity and wishing to reduce their responsibilities, advised the evacuation of civilians. Many missionaries, forced to withdraw from their stations in East China, because of this military campaign, felt it wise to return to America for furloughs already overdue and for restoration of health and strength in preparation for return to their work at the end of the war. This partial evacuation, which was probably wise, only added to the atmosphere of insecurity in West China.

In the midst of this stress, the Christian mission force has carried on heroically. Presbyterian missionaries, forced out of seven stations by this latest military drive, ministered to the refugees and shared their hardships. When one of the centers was by-passed by the Japanese forces, it was reoccupied by the missionaries who are serving there now, very close to the Japanese lines. Missionaries, arriving on the field as re-enforcements for our established work, finding their original plans upset, turned to new, challenging opportunities to be found everywhere in Free China. Not a single Presbyterian missionary in China has withdrawn because of these conditions. They have recognized the significance of their presence and service to China at this time of declining morale. They have wanted to be at the side of their Christian colleagues in this crucial hour. They have not only sought to help win the war—they have been aware of and grateful for the contribution which the Christian mission is able to make to victory in the war beneath and beyond the war.

With the occupation by the Japanese of most of the area served by our regularly established work, it has been necessary to leave that work in the capable hands of our Chinese co-workers. Reports that reach us tell of institutions continuing in operation, in many cases, with their former Christian personnel, and the church, despite many hardships and restrictions, still carrying on with a most encouraging response on the part of the people.

The missionaries, with many doors closed temporarily, have pressed on to find or create new ways of service. As to the Presbyterian group there is effective action along the following lines:

There is the vast need for relief. The recent Japanese military campaign brought added hardships and suffering to the people of China. Thousands of people were made homeless and destitute. The oft-repeated story in China of people fleeing as refugees in front of the advancing army was re-enacted. Our missionaries ministered to fellow-refugees. The important equipment and drug supplies of two hospitals were moved further west; the Chinese staff went along, and these hospitals served their former constituency, people now turned into refugees. Our missionary medical force and their Chinese colleagues deserve great credit for their foresight in planning the evacuation of these hospitals, and for their courage and resourcefulness in carrying on this emergency medical program in the face of great personal danger and almost insuperable handicaps. In one case, a missionary group accompanied a government normal school on its westward trek, and then accepted the hearty invitation of the faculty when they chose a new location, to tarry with them as members of the staff. The opportunities in this school were so great that one missionary has continued to serve in that school in closest fellowship with the teachers and students.

There are the refugee schools. The majority of our missionaries now in Free China are identified with the Christian refugee colleges and middle schools, and in work with refugee students. While Hangchow College School of Engineering, located at Kweiyang, was forced to close as the Japanese approached that city, the four other universities in which the Presbyterian Church is co-operating are carrying on as refugee institutions in West China. They are Yenching University, Shantung Christian University (Cheeloo), the University of Nanking and Ginling College. What an opportunity we have in giving a Christian training to such a significant part of the leadership of the new China. During this national crisis, the Christian colleges and middle schools of China have proved their worth.

There is the new Yunnan Church-Mission project. The Presbyterian Board is now participating, with funds and personnel, in the Christian development of this significant region in South Yunnan. Here there is being developed a new pattern of Mission and church co-operation. Several mission boards, related to the Church of Christ in China, are pooling their resources of personnel and funds, and then placing these under the direction of the Chinese church. The foundations already being laid indicate that here is a field ripe unto the harvest to be developed as rapidly as field conditions permit.

There is the mission to the border tribes. Upon the invitation of the Chinese government, the Church of Christ in China undertook a program of service to these backward tribes living along the western border of China. They are people naturally suspicious of outsiders, but already their friendship has been won and they are urging an extension of the border program to other areas. The program is a fourfold one, covering education, public health, social welfare and evangelism. One of our Presbyterian missionaries is closely associated with the director

of this program, and has spent several months during this year visiting these different tribes.

There is the unique and important service through hospitality to American Service men. The Presbyterian Board has provided the missionary personnel, and the War Time Service Commission the funds, for a very much appreciated ministry to the young men of our armed services now serving in China. At the two most important centers we have missionaries in residence giving their full time to this program of Christian friendship and hospitality. Many of these young men, far from home, deeply appreciate a touch of American home life, the interest of Christian friends, the quiet ministry to their spiritual needs, and the opportunity to come in contact with the Christian church in China.

The task that awaits us in China as the war comes to a close is a threefold one: relief, rehabilitation and reconstruction. First will come the urgent need of relief. When the war ends and we can get food into the present occupied territory, we shall find millions of people on the border of starvation. For the first year or so, our main task will be to care for the physical needs of these suffering people, through our medical service and a program of general relief. Then we shall face the task of aiding in the rehabilitation of the Christian church and the Christian community. Many buildings of the Christian church have been destroyed, its ministers reduced to poverty, and its members scattered. A ministry of Christian sympathy and practical helpfulness is called for.

Then there will follow that long-range task of Christian reconstruction which constitutes the program of foreign missions working in co-operation with the national church. The program of relief and rehabilitation, if done well, will create friendly attitudes and lay firm foundations for this later, permanent program.

Now is the period of planning and preparation for this task. Wide open doors in China await. Generalissimo Chiang Kai-shek, at the time of the repeal of the Chinese Exclusion Act, speaking as the leader and on behalf of the people of China, said, "Now we welcome the missionaries back to China, no longer as guests, but as comrades to share with us in the task of rebuilding China."

Recently there was held in New York a China Medical Conference to plan co-operatively for the resumption of our medical program at the end of the war. This conference was held in response to an invitation received by the mission boards from Dr. P. Z. King, Director General of the National Health Administration of the Chinese government. Dr. King, in his official capacity, stated in this invitation that the Chinese government not only wished the mission boards to resume their medical program in China, they wished the Boards to enlarge that program in order that China might have an adequate health program in the post-war period.

In the same way, our Christian schools are needed for training the leadership for the task of reconstruction. The church faces unusual opportunities in sharing in tasks for which the church is peculiarly fitted, tasks that will be vital in the building of a new, strong China. One of the immediate needs in China is adult literacy, so essential in the training for citizenship in a country developing its

institutions of democracy. An extensive program of visual education challenges with its possibilities.

We are now in the process of working out plans and making preparations, in fullest consultation with the Christian leaders in China and with the leaders of other mission boards. We are determined that the post-war program shall place the Chinese church in the center, and that the maximum degree of co-operation, co-ordination and union shall be achieved.

Consider the significant role which China will play in the post-war world and the wide open doors which the Christian church faces in helping to fashion this new nation. It is perhaps the greatest opportunity the Christian church has ever had presented to it. To the church in America, in a peculiar sense, it is a clear Macedonian call.

4.

Consider, fourthly, *the Near East.* When one considers the three Missions of the Board located in the so-called Moslem world—in Syria, Iraq and Iran—three facts are immediately evident. The first is that they occupy a position of unique importance at the heart of an area whose well-being will be vital to the future peace and welfare of the world. The Moslem states in this area look forward to political independence to a degree which they have not known for centuries. They are sure of an economic boom and undreamed of wealth because of the vast deposits of oil within their borders. This will bring inevitable tensions with each other and with the great powers who are their neighbors. They desperately need spiritual help as they face their precarious future.

The second fact is that, for the first time since Francis of Assisi and Raymond Lull in the thirteenth century challenged the Crusades by maintaining that Moslems must be conquered, not by the sword but by love, enough converts of that faith have been won to Christ to give the lie to the ancient saying that it is impossible for a follower of Mohammed to become a Christian. After six hundred years of sporadic missions to Moslems, the door is at last open for the church of Jesus Christ to become firmly established in these countries of Presbyterian responsibility, with Iran in the vanguard.

The third fact is that a tragic combination of causes has brought about such a decline in the missionary personnel and the outreach of these three Missions that, unless the church in America clearly understands the situation and takes immediate and courageous steps to meet the need, these three nations may go blindly into the future without adequate Christian testimony and leadership, and the infant churches may die before attaining maturity.

What comprises the critical situation in these Missions and what can the church in America do to meet it?

Syria had a total personnel of 46 in 1932, when missionary staffs were still at their peak. In April, 1945, this had dropped to 28 in active service. The depression at home and war pressures on the field account mainly for this decline at a time when, especially along educational lines, opportunities for service have

never been greater. The Arab world is becoming increasingly unified and vocal in world affairs. The Mission in Syria has a long and an honorable record of service to the nation which gives it a place of strategic importance in this newly emerging country. The schools of the Mission have been crowded during the war years and many have had to be turned away because of inadequate accommodation. The hospitals, in spite of diminished American personnel, have been full to overflowing. The young independent church is becoming increasingly aware of its evangelistic responsibilities to Moslem neighbors and is feeling a deepening concern for the social evils in the country.

Our task in Iraq is to share in a United Mission co-operating with the Reformed Church in America and the Reformed Church in the U. S. Our church has never really shouldered its part of this task. The first Presbyterian appointees were in 1922. Since that time only seven other missionaries have been sent to this Mission by the Presbyterian Church. Local fanaticism and political turmoil have in Iraq augmented the other causes of staff losses, so that by transfer, resignation and death (Rev. Roger C. Cumberland was martyred in 1938), this force has been cut down again to the original pair, who, after twenty-three years, are now facing post-war opportunities in Iraq as the sole Presbyterian members of the Mission.

A somewhat more detailed account of the situation in Iran will point up the critical personnel needs in all these Missions. The Presbyterian Church has missionary responsibility for more than half of Iran and for a Moslem population of eight million. The missionary enrollment has dropped from peak total of 119 in 1932 to 49 active on the field or on regular furlough in April, 1945. One ordained man for evangelistic work was appointed in 1942, one in 1933, and no other until a third sailed early in 1945. Of the eleven other appointees in this thirteen-year period, only one is on the active roll today. In one year (1940), the Mission lost twenty educational workers because of the taking over of the mission schools and colleges by the Iranian government. In the last decade the medical staff has declined alarmingly and two of the six hospitals have been forced to close, while another has no American doctor. The others are badly understaffed. In 1932 the average age of Iran missionaries was about 40; today it is above 55.

The beginning of this decline came when the home church, at the time of the financial depression, furnished its Foreign Board with funds inadequate to send out more than a trickle of new missionaries for several years in succession. This affected all fields and not Iran alone. The decline in Iran was accelerated when the schools were closed and some restrictions were placed on other forms of work. Then came the war, with its drain by our government on possible new personnel, especially doctors and nurses, and with the extreme difficulty of securing passage to the field.

A grave difficulty in Iran is the fact that, in spite of the United Nations' Teheran declaration of full independence for Iran, most educated Iranians are completely cynical as to the political future of their country, as they envisage it more than ever as a buffer state between Russia and Britain, with fabulous oil

the reward of the one who can squeeze the hardest. Missionaries realize that this cynicism inevitably complicates their problems.

Still more important is the certainty that Iran, though unique among the older Moslem countries in having a church made up largely of converts from Islam, will need missionaries from abroad for many years before this church can assume its full task of evangelism and of leavening the life of the land. The church today is small and especially weak in ordained leadership. There are in the Evangelical Church in Iran a total of only ten ordained men, of whom all but one have come out of the old Nestorian and Armenian churches. Only three or four of the ten can preach acceptably in Persian, the national language. With the inadequacy of the present missionary staff to complete its task and the national church thus manifestly too immature to take over full responsibility, Presbyterian work in Iran faces a crisis.

There are, on the other hand, some promising aspects of the present situation in Iran. These may be listed as follows:

1) The old despotism of Shah Reza has been swept away by the war. Under the more democratic reign of his son, there is certainly a new freedom of speech, press, and movement within the country, in spite of certain restrictions imposed by the occupying powers.

2) This new freedom has resulted in an unprecedented opportunity in the past three years to proclaim the Gospel far and wide and to publish and distribute Christian literature everywhere. A missionary, who has been outstanding in evangelism, has written home: "Never has the field been so ripe, never has there been so much freedom and not for many years has our force been so small!"

3) The new freedom of opinion has made possible a widespread and sustained popular agitation for the re-establishment of American missionary schools. Dr. S. M. Jordan, who retired in 1941, returned to Iran recently on a brief good-will mission. It seemed as though the whole nation arose as one to do him honor. His biography was published in Persian, the newspapers were filled with eulogies, and the Shah received him in private audience. All this was not only a personal tribute to forty-three years of service to Iran but to the heart-felt appreciation of the people for the Christian education so long provided by the American Mission.

4) The Community School in Teheran is a flourishing institution which attracts much attention. It now has about 250 pupils, representing 25 nationalities and five religions. American service men in Iran have been much impressed by its international aspect and efficiency and a number have served as volunteer teachers. Its Scout Troop has had publicity in America through government channels.

5) There are at least four doctors and their wives "in waiting" for service in Iran as soon as their release from government service is possible. Moreover, the travel routes for them and other recruits are now rapidly opening up.

Looking toward the future, the time is ripe for the church in America to save the situation in Iran and in the two other Moslem fields of Presbyterian respon-

sibility, and to renew its missionary personnel on a scale adequate to reduce these strategic Moslem bastions through the love of Christ.

The following represent some of the definite lines of advance in which the home church can take the initiative. They are applicable to Iran and to a greater or less extent to all three of those Near East Missions.

1) "There is no substitute for life." The church at home must hear the call that reinforcements of almost every type are urgent for Moslem work and that the way is now open for them to go. The church must support them in greater number and find better tools for their use than it has ever done.

2) The time may come very soon for the church at home to risk re-establishing Christian education in Iran and to strengthen it in Iraq and Syria. Fortunately, the funds paid by the Iran government for the American schools and colleges have been kept intact for this eventuality, but the church must provide a new generation of Christian teachers ready to risk new paths to the Moslem heart through Christian education. One great asset will be a prestige for our schools still undimmed in Iran five years after their closing.

3) Now is the time to plan a new era for medical missions in Iran. For years the sending church has limited its six hospitals in that land. With almost a complete new start in personnel and equipment required, Iran could well be a laboratory for up-to-date medical mission techniques, based on modernized hospitals reaching out into a wide area to meet public health needs and subsidized enough to care adequately for the poor and to justify the highest type of American doctors devoting their lives to this service.

4) The church must be ready to use new techniques and methods of evangelistic work to win Moslems to Christ. These will in some cases be costly but the church dare not flinch or it may miss its opportunity forever. Among these are the opportunity to pioneer in mass literacy (all Moslem lands are highly illiterate); to flood these countries with Christian literature before atheistic and salacious productions wreck thousands of newly-literate minds; to reach the eyes of millions, newly alert to the wonders of an unknown world, with the Gospel story in slide and film; to fill the ears of other millions with Christian truth and high ideals through radio and phonograph. There will be the opportunity to lay a firm basis for the Christian home in a society rapidly abandoning polygamy and seclusion of women in Islam. There will be the opportunity to make Christian contacts with thousands of government students in the great centres of Beirut, Baghdad and Teheran, apart from work done in mission schools as such. There will be the opportunity for whole new techniques in rural evangelism, since the village is still the most typical community in Moslem lands and agrarian problems will be acute.

5) The church at home must undertake more seriously to know the needs and opportunities of its Moslem fields. Work for Moslems is chronically underpublicized in our church. Its inherent difficulties, its relatively meagre results, its lack of a coherent and adequate place in missionary education compared to more unified fields such as China and India—all contribute to a general ignorance of

Moslem work and lack of interest in it. Yet the difficulty of making converts is the poorest reason for a church of Jesus Christ to neglect an area of missionary opportunity. The compulsion of the Great Commission, plus the first signs of promise for the Gospel in Moslem lands in thirteen centuries, should spur the church in America to a special interest in these fields and a sacrificial provision of force and funds which will build a great church in Syria, Iraq and Iran to take its place in the post-war ecumenical movement.

5.

Consider, fifthly, *Africa*. In a letter to the American public, Paul Robeson wrote recently: "With the end of the European war and with hope for speedy victory over Japan, we look forward to the peace. There cannot be a secure peace as conceived at Teheran and Yalta—there cannot be prosperity and jobs in America—while poverty and handicaps exist in Africa. The need in Africa is to free its millions from political and economic handicaps, some expressions of which are poverty, illiteracy, insufficient hospitals, and barriers to cultural development. The task is to bring the need strongly enough before the American people and their representatives."

In a statement issued by Henry S. Villard, Chief of the Division on African Affairs, U. S. Department of State, we read: ". . . the peaceful development and welfare of Africa inescapably affect the security of all the Western Hemisphere. . . . The proof of our sincerity in fulfilling hopes awakened during these years of war will lie in our willingness to invest in the future of Africa."

These two pertinent quotations are not applied to the world Christian mission nor are they motivated by the deeper evangelical purposes of the Christian missionary movement but they do give insight as to the opportunity and relevancy of the Christian mission in Africa today.

Africa's problems are *our* problems for it makes a great difference not only to Africa but to all the world whether or not Africa becomes permeated with Fascism, atheistic Communism or the Gospel of Jesus Christ.

In the French Cameroun and Spanish Guinea which is the Presbyterian area of responsibility in Africa we have been greatly encouraged by the response to the Gospel. If ever there was an unharvested field where the laborers are few it is in the Cameroun. The recent establishment by the Board and the West Africa Mission of a Christian college in the Cameroun is a bold and dynamic venture for the producing of Christian leadership where indigenous leadership in the coming decades will determine African destiny.

There will be much more presented to the American church in the coming months as to our war-time and post-war mission in Africa. A deputation from the Board has gone to Africa for the purpose of studying and dealing with the crucial issues there. Later findings of significance will be reported to the Board and the church for thorough consideration and appropriate action. For the present our major concern and plans for Africa are revealed in a communication from the Cameroun to be found in Section III-1 in these pages.

Consider, sixthly, *Europe*. At the General Assembly of 1943, the following action was taken as to the task in Europe of the Presbyterian Church in the U.S.A.

> "That in view of the great need and opportunity of direct missionary work on the continent of Europe, the Board be requested to restudy the traditional policy which is one of refraining from any direct missionary activity on the European continent."

Pursuant to this directive the Board now proposes work in Europe in the same manner as it considers its responsibilities in Asia and other so-called "mission areas." Such decision has been based on the new thought of the ecumenical solidarity of the church. This means that we recognize the responsibility of the churches for the work in Europe. And it means also that we recognize our responsibility in all parts of the earth. Wherever there is the need which has not been met, the church, in any one country, should have the men and the resources for areas that evidently have not been adequately evangelized. The plan for more direct work in Europe on the part of the Board, is based upon the fact that the European churches need more than simply financial aid. They will need money. They will need more money than ever for relief and rehabilitation. (See Section III-8 in this paper.) In addition to money for restoration, however, they will need counsel and leadership, and even direct evangelistic work, on the part of men and women from America.

One need not argue that the churches in Europe have failed in their task. This is not the point in this discussion. However, it is a fact that the Protestant churches of America and of England have developed, apart from the European scene, and have an independence and an initiative that the European Protestant churches have not attained. In an article in the January, 1943 issue of "Foreign Affairs" Karl Barth, in discussing the Protestant churches of Europe, states: "Western civilization failed to confront National Socialism firmly because of the realization of the Christian revelation among the civilized people of the West had become dim. Men did not see the inherent atheism of the Hitlerian system. Protestantism was altogether lacking in the intellectually consistent direction which it enjoyed in the days of Calvin. The result was that the voice of Protestantism became the voice of one crying in the wilderness. Thus it was deprived of the power and effectiveness which it should have had, considering the mission entrusted to the Churches of the Reformation." He further states that, "The hope is the great affirmation of the Gospel of Jesus Christ; but the churches will be able to proclaim and expound it to all peoples only if they themselves regain true knowledge of it and learn to live by it,—in other words, when they themselves are ready to move forward by simple and direct and complete faith in this Gospel." There is a call to the church in America to help re-establish this faith of the churches in Europe in the Gospel. This means sending personnel to the existing churches, as well as funds. It means giving an interpretation of the Gospel and its meaning as we have conceived it.

The reason for going into Europe is based also upon the desire of the church

in America to give more than aid. The argument against going into Europe has been that European churches are the mother churches of what might be thought of as the younger churches in America. This argument against doing missionary work in Europe is rightly based on the thought that we have no right to proselyte or to set up denominational groups in Europe. There is another side to this, however, and that is, no church would be content simply to give money, without a corresponding gift of life. There is a necessary balance between the sending of aid to the churches abroad and sending personnel to do mission work abroad. The Foreign Boards have been conscious of this, in their relationships to the younger churches, and have realized that, as leadership increased in the younger churches and the national spirit became stronger, there might be a demand that there be only financial aid given to the so-called mission churches. We have recognized, however, that no Foreign Board would be content to be simply a Church Aid Society. No church would be willing to keep a Foreign Board functioning simply to raise money to aid sister churches abroad. There are young people in America who want to carry the Gospel abroad and one of the great essentials, around which the Foreign Board has centered, has been to make it possible for thousands of them to go to the so-called foreign field. There are those in the church who want to go to Europe, not to establish a Protestant church in Europe, but to help in a great evangelistic effort. They realize that Europe has not been evangelized and that, in many areas, there is no Protestant church at all.

Furthermore the Presbyterian Church in the U. S. A. must base the reason for going into Europe on the failure of the Reformation to affect some of the countries of Europe. The Reformation started in Europe, of course, and the Protestant people who came to America came out of the Reformation churches. The Reformation affected many of the European countries very greatly and there are strong churches in many of the countries. These have the evidences of having survival values and we can help these churches in the post-war world. There are certain countries, however, that, through all the years have not been affected,—not very much at least—by the Reformation and the liberal tendencies which grew out of the Reformation. There is a greater disposition, on the part of the Protestant churches of the world, to take note of this fact and to try to correct this serious defect in our Protestant work in Europe. There are three countries where this is very evident,—Spain, Portugal and Russia.

While proceeding with the above study the Board received a communication from the Executive Committee of Foreign Missions of the Presbyterian Church, U. S., proposing a joint conference of representatives of that Board and of the Board of Foreign Missions of the Presbyterian Church, U. S. A., to discuss possible co-operative work in Portugal in which the two Boards might share with the Presbyterian Church in Brazil. The Board noted that the following basis for discussion had been proposed: that an inter-Presbyterian enterprise be launched for the evangelization of Portugal; that this work be undertaken as a co-operative enterprise in which the Presbyterian Church of Brazil, the Board of Foreign Missions of the Presbyterian Church in the U. S. A., and the Executive Committee of

Foreign Missions of the Presbyterian Church U. S. should share equal initiative, authority and control; that the Board of Foreign Missions of the Presbyterian Church in the U. S. A. be invited to appoint a special committee of three to confer with a similar committee representing the Executive Committee of Foreign Missions of the Presbyterian Church, U. S. to draft a general outline of plans to be submitted to the two Boards for their approval, after which they would be presented to the Presbyterian Church of Brazil as the joint suggestion of the sister boards in this country. In view of this invitation, the Board voted to appoint a Committee of Three to meet with the Committee of the Presbyterian Church, U. S. at such time and place as may be agreed upon.

On January 17, 1944 the Board received with interest the report of its representatives, appointed to confer with representatives of the Presbyterian Church, U. S., regarding work in Portugal. The Board noted the proposals of the conference that the Presbyterian Church, U. S. A., the Presbyterian Church, U. S. and the Brazilian Presbyterian Church undertake to establish work in Portugal and to this end send personnel and use funds for the opening of the work in definite centers to be determined upon. The Board voted to approve in principle the undertaking of work in Portugal in co-operation with the Presbyterian Church, U. S. and the Brazilian Presbyterian Church. On April 14, 1945 the Board voted to give final approval of the plans. Details and a definite program of action will be presented to the church in the near future.

In the European areas of post-war restoration the Presbyterian Church, U. S. A. through its Board of Foreign Missions is developing ecumenical relationships and opening channels of service by placing in Europe Dr. Benjamin J. Bush as the Board's "Field Executive for Work in Europe" and also such relief and reconstruction short-term personnel as Rev. Ray Teeuwissen and Rev. Gibson Lewis, Jr., who have already been assigned to France. Dr. Bush goes on long-term appointment to service as the Presbyterian representative on the executive staff of the Department of Reconstruction and Inter-church Aid of the World Council of Churches with headquarters in Geneva, Switzerland. Herein is unfolding opportunity in the mutual task of spiritual reconstruction as together the helping churches and their sister churches in Europe emerge from the clouds of war into the clear promise of a new day. (See Section III-8 in these pages.)

B.

For Planning Now and Action Later

In addition to the six major areas noted above which claim immediate action and statesmanlike planning for the future, there are other primary areas of the Presbyterian Church's foreign responsibility in which the Foreign Board cannot carry on mission activity now but for which plans must be made now, for action, we trust, in the very near future. Consider then 1. *Thailand, Korea, Japan,* 2. *the Philippines,* 3. *a statement as to general procedure for re-entering occupied fields.* For indeed in the areas of such chaotic lands there is not only continuing war—

there is a war beneath the war and there will be a war beyond the war. Both of these Christ must win, if the world is to be saved from further destruction of body and soul and His Kingdom is to come on earth.

1.

The 1945 plans for *Thailand, Korea, and Japan* will probably not develop beyond the study period. This does not mean there will be complete inactivity. There are a number of things being accomplished in such studies and it is clear that they will be a guide to future action; and they will extend up to and somewhat beyond the actual time of the re-entry of the missionaries into these areas. All Boards with work in these fields are co-operating in the preliminary studies and are pooling their information. Several lines of thought are being pursued in this study.

First in time and not least in importance are the political setups and possible changes which may take place in these lands. While the Boards and missionaries do not engage in the political activities, their work is greatly affected by political organizations in each country and especially by the changes in personnel and policy. These changes have been frequent in the past and we may expect still greater ones in the first period following the war.

The government of Thailand, through the more than one hundred years of Christian mission work, has been friendly toward the work of missionaries. This was true up until the invasion of the country by Japan. With the invasion the Thai had very little chance to show their friendliness. Already we have evidence that, once "Thailand" is "free land" the traditional policy of friendliness will again be reaffirmed. While the country will likely remain officially a Buddhist country, other religions will be encouraged and protected in the same way as the Buddhists. People will be able to change their religious beliefs which will give opportunity to win converts to Christianity without breaking the law of the land.

If the present plans of the Allies are carried to a successful conclusion, greater political changes will emerge in Korea than in any other country in the Far East. There has been no "free" government in Korea since 1910 and very little freedom was had under the previous governments in international areas. If the Koreans are to have their freedom "in due time," there will need to be great preparations and a complete organization for freedom. It is likely that the Korean church and the missionaries, with their long years of service, which have served as a training ground in democracy and spiritual freedom can contribute strong leadership in helping to establish a stable government.

Japan presents the greatest enigma of any of the countries of the Far East. Deliberately welded into a strong military force and regimented into an active political and social unity, it now faces, with certain defeat, the greatest internal crisis of its long history. The question is, will it be prepared, either physically or spiritually, for the great changes facing it as a nation? Will it be ready and willing to make the changes and still keep its doors open to outside influences.

or will it slip back into its age-old attitude of isolationism? There are no sufficient criteria for judging the reactions of the nation during the years of adjustment ahead. Nor is there a true basis of judgment as to the effect of political and social changes which will come. This does not mean that there can be no hope for missions. We note certain factors which make one believe that there will be a welcome for missionaries.

Over the years, the Japanese government has not been antagonistic to Christianity nor to the missionaries who first brought Christ to Japan. In the early days, missionaries were given free access to all parts of the country and converts were freely made and added to the church. There has never been any law against making converts from the state religion. At times, there has been encouragement and there have been people high up in the government who were avowedly Christian and active in the Christian task. Even during the last days before the war, missionaries in Japan were restricted but were not entirely prevented from doing their work. The Japanese church will probably wish missionaries to return and will try to make it politically possible for them to be received into the country.

The second study, which has been progressively carried forward, is the study of the program of missions in these three nations. Taking it for granted that return will be possible, it cannot be assumed that missions will be able to take up where they left off, and that the program will be unchanged from that which was carried on before December, 1941. The study, therefore, must necessarily deal with the situation existing in each individual country.

In Thailand this study centers first around the institutions and their possible rehabilitation. It is hoped and believed that these institutions have been carried on in a limited way and it is expected that there will be a demand for their re-establishment. The schools have had a long record of service and will have a larger place in the post-war period. The hospitals were among the first institutions founded in Thailand. There will be need for the enlargement and standardization of these hospitals. The Leper Mission work, so vital to the program of the Thailand Mission, will have its own appeal and should have immediate attention for the first years of re-entry. To train new national leadership there must be the re-opening of the Seminary. There will also be the need for specialized training in rural work and the specialized service in the homes,—in family and community life. Above all, there will be developed an extensive program of itineration, this to be in close co-operation with the national church leaders. The primary task in Thailand is to strengthen the church and to add numbers to its visible organizations.

Korea, as a free country and with any sort of application of the Four Freedoms, will probably offer one of the great opportunities for an enlarged church and Mission program in the post-war period. This is the opinion of the missionaries from Korea. Christianity has a strong influence in Korea and there is a well organized church which gives a large place to the missionaries in its total service. The missionaries know there will be need for an adjustment of the program of the Mission and church. Many of the things formerly carried on by the Mission

will have been taken over by the church and the missionaries will wish to adjust to these changes and to assist the church in reaching the place where it will be able to complete the task in its own way and under the guidance of God's Spirit.

The Boards which have had work in Japan have recognized that there will be even greater changes in Japan. The church in Japan will have reorganized more definitely and more fully than in any other field. It is likely that the missions, as they have been organized and as they have been carried on in Japan, may not be reorganized. The missionaries are prepared for this contingency and they are not entirely sorry that this has come to be a fact. They believe that, when they return, if they can approach the church in Japan on the basis of rendering their service within the church and under the direction of the church or church-related institutions, there will be a larger number of individual tasks for missionaries and there will be a better definition of such tasks than if the missionaries try to do their work as members of a foreign mission organization. Missionary teachers in the Christian schools in Japan will become members of the staff and will have their whole program directed by the school authorities. Their service will be along previous lines; they will be teachers of English and of Bible. They will also assist in carrying on the Christian program within the schools.

It is likely that the Japanese church is going to want to enlarge its program of service to rural areas. Missionaries specially trained may be sent by the church into rural areas. They will be there by the direction of the church and will have the moral support of their Japanese brethren. Their service, as they get into the life of the rural areas, will be basic and will be real pioneering. This will be one of the great challenges of the post-war period. We should all pray that this can be made possible and that Dr. Kagawa may still be there to give guidance to the rural program. There are other lines of service which have been given to the missionaries to do. Students will still be in the government universities and other schools. Missionaries can make contact with these students and can live the Gospel among them and can assist them in their struggles for a better life. There are evidences that the missionaries have been successful in helping young men and young women to make personal decisions for Christ, many of these decisions coming out of a great struggle and being very dramatic in the changes wrought.

2.

The 1945 plans for the *Philippines* include many vital and immediate projects. The rapid re-conquest of the Islands by the American Forces brings the day nearer when it will be possible for the missionaries to return. In the meantime, there are many reports showing that the Christian churches have continued their activities throughout the Islands and the church leaders have been very aggressive in their evangelistic effort.

The first plans which the Board has made are for the missionaries recently released from the internment camps in the Philippines. These include the regular missionaries of the Philippine Mission who were in the Islands in 1941, and trans-

ferees and transient missionaries from China, Korea and Japan. They have all been recently released by the American Forces and most of them have either returned to the United States or will return very soon.

The plan for these missionaries, first of all, is to help them regain their health and strength and, second, there will be special preparation after a period of time, looking toward return to the Islands or to their regular fields of service. The third thing to be undertaken will be an appraisal of the reports given by the missionaries, bearing upon the future program of missions in these areas. Needless to say, there has been great disruption in the programs, both of the missionaries and of the national church groups. There has been no possibility of the church courts meeting during the three years. The high schools, colleges and theological seminaries have been closed; there have been no men in preparation for the ministry; the hospitals have also been closed and the American doctors have been interned, while the Filipino doctors are perhaps in other service.

Plans for an immediate limited program to be undertaken will include, (1) relief and rehabilitation. It may be possible that the missionaries will not be able to get into the Islands in order to participate in a general relief program. This is likely to be undertaken by the Philippine government with the aid of the United States. Fortunately, some of the missionaries who were interned are remaining in the Islands temporarily and it is hoped that there may be a limited program of rehabilitation started before they return to the United States. (2) Part of the limited program will be the restoration of the several lines of activity, such as schools and hospitals and assistance to the pastors and churches in their local programs, all being done in consultation with the church leaders. This will, therefore, await the re-entry of a small number of missionaries who may be sent out to make a survey and report on the changes for which the lines of activity call.

3.

We believe the church at large will find interest and inspiration in the following statement adopted by the Board at a recent meeting, for it gives evidence of hope and promise and also shows the practical and strategic planning being carried on now for definite and far reaching action in the war beyond the war.

Procedure for Re-entering Occupied Fields

The Board looks forward prayerfully to the coming of peace in East Asia and the opportunity for resuming its full program of co-operation with the national church in China, in Thailand, in Korea, in Japan and in the Philippines. These tragic years have brought such deep and sweeping changes in these lands that no mere resumption of work according to the former patterns will suffice. The Board faces the opportunity and the necessity for a thorough review of every aspect of its work.

The repatriation of most of the missionary force provides the opportunity for a restudy of the types and number of missionaries needed and the forms of work in which they can most effectively aid the national church. The destruction of many buildings, serious damage to many others, and the loss of most of our equipment, all this requires a review of the entire institutional program in which the Board co-op-

erates. Through carrying on the work alone during this period, the national church has gained a new spirit of independence that will call for a fresh consideration of the missionary's relation to the church and the organizational framework in which the Board should carry on its work. In some of these countries, great strides have been made during this period in the field of co-operation and church union, and the Board must be prepared to enter into co-operative arrangement with other mission boards, so that, if it seems wise, a united approach can be made to the church on the field.

As the doors for missionary service reopen, this changed situation demands a thorough survey and full consultation with the leaders of the national church before final decision is reached as to the field program to be undertaken in close co-operation with the national church. The first missionaries, therefore, sent out by the Board to each field will be limited in number, selected for one of the following types of emergency service: relief, spiritual ministry, and survey and consultation. This group shall be termed Group A.

The members of Group A, selected for their work by special action of the Board shall arrive on the field as soon as possible after the cessation of hostilities. They will be the direct representatives of the Presbyterian Church and the Board, renewing the bonds of spiritual fellowship, ministering in the name and spirit of Christ to the needs of the stricken people, and assuring the Christian community of our continuing aid in the great task of Christian reconstruction.

The members of Group A shall engage only in forms of service of a temporary and emergency character and shall make no independent commitment of their own service or of the resources of the Board beyond this temporary period. During this preparatory stage, the Board will arrange for the setting up on the field of an Emergency Executive Committee to supervise the temporary service and direct the work of survey and consultation. In this period, no Mission is to be constituted and no permanent committees are to be established. The form of administrative organization and its relation to the national church and its constituted courts are among the questions to be considered in full consultation with the leaders of the church.

Following the period of survey and consultation as promptly as possible, a Board deputation shall visit the field. It is hoped that the visit of the deputation can be timed so that there will be opportunity for conference with members of other Board deputations and their Mission representatives. The Board deputation shall participate in one or more planning conferences with missionaries of Group A and national church leaders. These planning conferences shall make recommendations to the Board covering all phases of the program of co-operation with the national church. These recommendations shall be received and approved by the Board before the program covered by the recommendations shall become operative.

It is recognized that in the period between the arrival on the field of Group A and action by the Board on the recommendations of the planning conference, a considerable period of time will elapse and it will be necessary to undertake a limited amount of work of a permanent character, involving the need for additional missionary personnel and appropriation of Board funds. Such intermediate steps shall be taken only upon recommendation of the Emergency Executive Committee and with approval by the Board. Missionaries sent to the field during this intermediate period for specific tasks approved by the Board shall be called Group B.

Active missionaries of the Mission, not included in Groups A and B, shall be the mission reserve force. Individual missionaries from this group (Group C) shall be sent to the field upon request of the Emergency Executive Committee, after consultation with the national church, for specific responsibilities included in the approved program.

In considering the return of missionaries to reopened areas one is handling

very precious stuff—one is dealing with those who have hazarded their lives for the Gospel—who, having given up father and mother and houses and lands, have in very truth received according to the promise a hundredfold in the countries of their adoption—their treasure is in these reopening fields and they long to be there themselves. One is dealing also with the affairs of the Kingdom of God at a very critical stage—when through circumstances perhaps not engineered by God but certainly employed by Him the whole development of the church and of Christian service is at a new and tender point. These two facts—the devotion of the missionary and the fresh situation—leave room for only one factor in decisions concerning re-entry of individuals. Such decision must be made on the basis of the program of work to be undertaken. The primary question is not "shall the whole Mission return, or only a part of it, and if the latter what part?" The primary question is "what work is to be done, and by what personnel?" Presumably two assumptions underlie the answer to the two parts of that question, namely, that as the new program is envisaged it will be clearly divided into specific tasks, and, secondly, that wherever possible, and to a far larger degree than ever in the past these tasks will be done by nationals.

Thus we press on toward winning the war beneath and beyond the war

> "Till with the vision glorious
> Her longing eyes are blest,
> And the great Church victorious
> Shall be the Church at rest."

III.

THE WEAPONS OF OUR WARFARE

"For the weapons of our warfare are not carnal, but mighty through God." II Corinthians 10:4

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The creative, redeeming truth of Jesus Christ is being released by the Holy Spirit of the Living God today (as yesterday and tomorrow) through human agencies across this world and this is the hope of mankind.

In the world Christian mission these agencies are the "weapons of our warfare" which are persons and projects in evangelism, Christian education and Christian medical and social service. From out of the many and the diversified we present the following for emphasis now and also in the coming months of post-war advance: 1. Missionary Personnel, 2. Literacy, 3. Christian Literature, 4. The Christian Home, 5. Visualization and Audio Education and Evangelism, 6. Medical Missions, 7. Religious Liberty, 8. Relief and Reconstruction.

1. MISSIONARY PERSONNEL

Everyone knows that the basic and essential weapon in spiritual warfare is the consecrated Christian life. The witness of devoted Christian nationals and the testimony of courageous Christian missionaries is the power with which to win the world for Christ.

Epitomizing what is typical of documents being sent to the Foreign Board today from every field is a striking statement and appeal from the West Africa Mission as to missionary personnel. In a sense this communication is an administrative paper and it is not the custom of the Board to send this material to the church-at-large for such data are usually too copious and technical. However, this paper is so strong in spirit and dramatic in appeal that we believe it speaks not only for Africa, with its actual facts and designations, but also for every open Presbyterian Mission today, understanding that corresponding facts from the other fields must be substituted. Therefore, as space permits, we quote somewhat fully from a most significant statement:

WEST AFRICA MISSION

(Minutes of Annual Meeting, Dec. 1944 - Jan. 1945)

Report of Reinforcements Committee 1944

Acting upon the suggested plan of last year's annual meeting, we have established the custom of setting aside a time in each week's church service for special prayer asking that the Lord will send forth laborers into His field; that He choose these

laborers from among those in the Cameroun church. We praise and thank the Lord for those whom we believe He has chosen and sent to us. We thank Him too for others whose names have reached us, but we shall continue to cry for more because our personnel has been shrinking for so many years that we are still many less than we believe the Lord wishes to have engaged in labor with and for Him in this part of His field. . . .

Some twelve or more years ago we reached our peak year when we had on our roll 101 missionaries. At that time our stations were fairly well manned. Now with four more stations than at that time and eight others urgently needing to be occupied we have forty-one missionaries available. . . .

The Presbyterian church in our homeland has assumed the responsibility for one section only of the African continent, namely the southern Cameroun and Spanish Guinea. Its investment there has been one which has yielded spectacular returns throughout a period of at least twenty-five years. Thousands of young and immature Christians are today in desperate need of intensive teaching to ground them in the faith lest they be carried away by every wind of doctrine. The initial work of evangelization is simple as compared with that difficult process of grounding Christian character. Many of their own leaders are immature and need still to be taught before they can adequately lead their own people.

Our faith is in Jesus Christ who has called us and sent us forth with the promise to be with us always. . . . In prayer and faith believing we present our need. Our Cameroun Christian College (C.C.C.) came into being after many years of hopeful waiting just a year ago. The first class has completed the prescribed course of study under African tutelage and is ready to be promoted to the second year's course, but cannot do so without a missionary teacher. We must "rob Peter to pay Paul" to provide for them, so the class must go to Foulassi where the already overworked faculty of the Normal School can supervise their studies. To do this though we must deny a new class entrance to Normal School this year which means further shortage of teachers three years hence. We therefore urge the appointment of two French-speaking teachers for the C.C.C. who with the two to be supplied by the Paris Evangelical Society will make a faculty of four for the C.C.C.

The site chosen for the C.C.C. is still only acres of forest, rivers and waterfalls. The power of the water must be harnessed, the trees converted into houses, and the land made to produce so we ask for a builder who can oversee the building of the school. Hand in hand with the C.C.C. goes the Normal School which needs two more teachers. We recommend that an effort be made to secure these teachers from France. Furthermore, as more and more girls are reaching the Cour Moyan classes we need courses to fit them for their places in the home and societies in their communities so we are asking for a teacher of Home Economics with a speaking knowledge of French. Our one agriculturist, last year long overdue a furlough, is longer overdue one now. . . . The present established work must not be left without supervision.

Homes for untainted children of lepers are in process of construction making supervision imperative. Therefore we ask the appointment by our Board of two nurses so that we may have an adequate medical staff to devote some full time workers to our 1735 lepers in eight leper colonies and their untainted children. We feel that the American Mission to Lepers which has already done and is doing so much for us would be glad to assume the support of two nurses for this work.

Periodically since 1921 we have faced the new school year for Hope School (for missionary children) without having a teacher. This is another of those periods. . . . Therefore we request our Board to appoint either as regularly appointed missionaries or special term teachers two women for Hope School.

Our beloved Mr. Hope has reached the age of retirement which leaves the Frank James Industrial School with just one man. We therefore request one industrial man with engineering training for this school.

The little section of Africa for which we Presbyterians are responsible measures 500 miles north and south and 700 miles east and west. In all that territory we face the year 1944-45 with one lone missionary doctor. He it is who must respond to any emergency call from any missionary in any one of those thousands of miles, as well as supervise work in Central Hospital or go to perform operations in any other of our four hospitals. Aside from professional duties our doctors must of necessity be also their own mechanics, engineers, builders, superintendents of grounds, etc. Permission to reopen our medical work in Spanish Guinea has been an object of prayer for years. Should permission be granted there is no one to go. So to more adequately care for medical work we urgently request two newly appointed doctors, one or more nurses and one man with mechanical and engineering ability who could be Hospital Superintendent.

Our one printer is also Mission Treasurer and when he returns from furlough will also be attending to shipping cargo from the coast to interior stations. Christian literature is a real evangelistic agency. We need more Africans trained in the art of printing and therefore another printer in order that this department may be carried on without interruption due to furloughs.

Our Coast Station at Batanga has had no resident missionary for years. We have several hundreds of Christians there for whose nurture and care we are responsible. All the needs thus far have to do with one half of our west to east distance. The other half in the eastern part of our responsibility has very urgent need. This eastern section is not new territory, but a shrinking personnel over many years has left it unoccupied. Looking forward to manning this eastern part of our Mission parish we need two ministers, and two French-speaking teachers. In this same region the Kadai-Doume basin, we need also a medical staff of one doctor and one nurse.

Other centers now cared for at long range from established stations need missionaries residing nearer. For these places, such as Nnanga-Eboko, Eton, Akonolinga, Endenge, Abam, and Babimbi we have five ministers. . . .

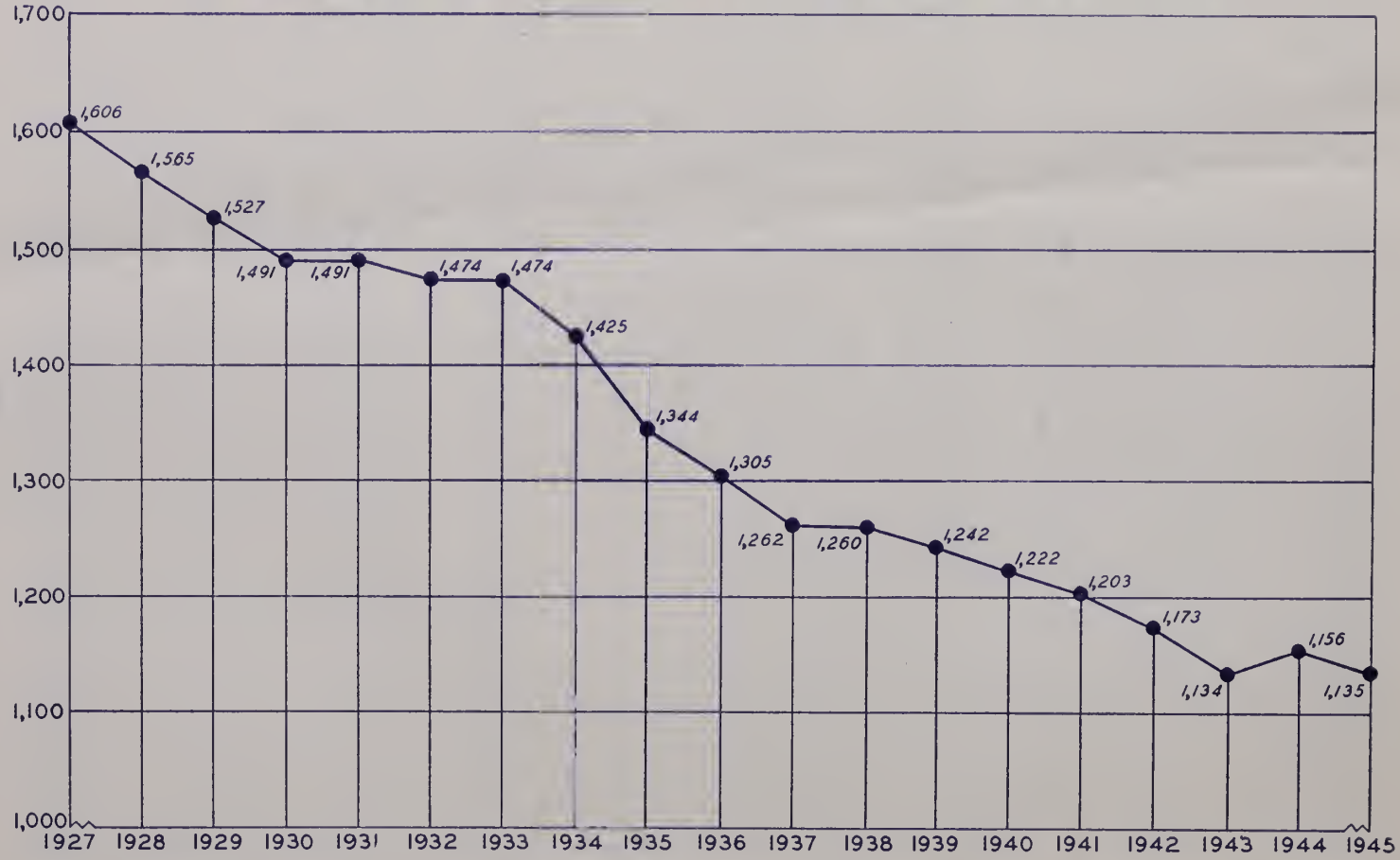
May we find added to our ranks when 1945 comes to a close: 8 Ministers, 3 Doctors, 4 Nurses, 3 Mechanical Engineers, 6 French-speaking Teachers, 1 Agriculturist, 1 Home Economics Teacher (with a speaking knowledge of French), 2 Teachers for Hope School, 1 Printer.

The above needs represent those of urgency for 1945. The filling of these needs still leaves unfilled the need for 20 ministers to be free for conferences and Bible institutes, evangelistic work on plantations, translations, adequate faculty for our seminary and Bible schools; 3 more nurses so that there will be no vacancies on the medical staff due to furloughs, one primary, one elementary, and one junior high teacher for an enlarged Hope School, 4 single women to teach and train women and girls for Christian womanhood.

To the church at home we send this plea. Continue to pray with us that the Lord of the harvest will thrust laborers into the fields of southern Cameroun and Spanish Guinea ripe unto the harvest.

The above document, we repeat, could be written in the same spirit and with very closely related facts by all the open Presbyterian Missions in the world. Just study the accompanying chart and you will see why we press the need for new missionary personnel. This graph *must* start upward again if we are to win in the deeper warfare.

NUMBER OF MISSIONARIES IN SERVICE, 1927-1945



Challenged by the present demanding and somewhat precarious facts as to missionary personnel the Board has authorized the recruiting this year (1945-46) of 100 new missionaries for immediate appointment and service, emphasizing that only well qualified, deeply spiritual and completely consecrated persons are sufficient for the greatness of the call and the purpose and intensity of the task.

2. LITERACY

Adult literacy campaigns constitute an amazingly deft weapon suddenly recognized as ready to our hand. With the tremendous upsurge of interest in popular education, created by the necessities of the democratic ideal and of technical and social skills, and streamlined by the Frank Laubach methods, missions have stepped into an exciting new field. Sometimes our role has been to initiate action, as in India, where each of our three Missions, but most notably Moga in the Punjab, helped to prepare charts, train teachers, and raise public opinion in the early stages of a widening campaign which already has materially helped to raise the literacy from eight to fifteen percent. Sometimes we supplement what other agencies are doing; in Guatemala, for instance, the government is pushing the adult education in Spanish while our Mission is undertaking to produce materials for the two major Indian languages and thus reaching a vast population otherwise untaught. In still other cases we collaborate: in Colombia our missionary director of the "Campana de Desanelfabetizacion" and his full time colleague have printed charts which the government bought, have made important contacts with both labor and civic groups, and are undergirding in every way possible a national campaign.

Some very interesting projects are proceeding. A large type portable typewriter was flown to Mexico to produce charts, poster material, follow-up booklets. A multi-color approach to tonal languages is being worked out for Thailand. Missionaries about to return to Spanish Guinea are studying the Latin America Spanish lessons with a view to their use in Africa. Tiny libraries for new readers are springing into being in India, the final step after scientific word counts, lesson buildings, training in adult psychology, and the compilation of graded annotated bibliographies. But the crux of the matter is skilled enthusiastic leadership. The Board is sending out this summer a literacy specialist who has travelled with Dr. Laubach and whose major responsibility will be to develop campaigns. Meanwhile, the Synod of the Church in Guatemala has set aside five literacy promoters, one of them a Presbyterian missionary.

What will we accomplish with literacy? A church able to read its Bible is the first goal. In Mexico, the Progressive Movement of the Synod of that land where government is requiring all citizens to eradicate illiteracy this year, has as one of its specific aims "No Illiterate Church Member"; in India it is the phrase "Every Christian a Reader, a Teacher and a Student of Scripture." Then the second goal is to give to every human being ability to read, a service which naturally witnesses to the love of Christ and opens an understanding of evangelism.

3. CHRISTIAN LITERATURE

There is no more strategic weapon in the world of today than books. An overwhelming demand for reading material, of any kind, the world around, the emergence of thousands of new readers through the literacy campaigns, the permeation of printed matter into countries and homes otherwise aloof, the increasing freedom of the press in many lands as democracy ripens, the tremendous impact on men's minds of what they read—all these factors have brought literature to the forefront in this year. The member of our Board who made a trip to China for the Department of Cultural Relations of the United States Government brought back this emphatic report "1,000 pounds a month of literature flown into China would do more than ten times that weight of munitions." That would be true anywhere. The significance of the situation for the Christian program is very plain. If the church is to turn the thought of the world toward Christian idealism and on to Christ, it must ensure now, in this decade, that Christian literature—biographies, novels, histories, all types of literature, interpreting the Christian way—be put within the reach of everyone.

In response to this urgent realization efforts are being redoubled. Our Chile bookstore reports a 20% increase in the sale of religious literature; the Bulu newsheet of our West Africa Mission shows a subscription increase of over 300% in one year; Mexico is preparing to increase the staff of colporteurs; there is a growing emphasis on periodicals, with our Board sharing through subsidy in at least 25 such magazines. In spite of the war difficulties of paper shortages and deterioration of press equipment, programs are expanding, with manuscripts being prepared now for future publication. Syria has a whole new plan for literature for women and children.

Christian literature is a field of genuine co-operation. Iran's entire Christian literature program is under a union committee headed by one of our missionaries. Our contribution to China is through the United Christian Publishers, to whom we lend also a missionary. The three great Christian publishing houses of the Near East, Cairo, Jerusalem and ours at Beirut, met early in 1945 for a very significant conference for co-ordinated effort. And at this end both the International Missionary Council and the Committee on World Literacy and Christian Literature of the Foreign Missions Conference of North America are taking effective steps toward the cross fertilization of experience in all lands of those engaged in any phase of literature work; through the sharing not only of successful methods but also of basic manuscripts.

All evidence points to the fact that the world church is just ready to move into this branch of Christian missions hitherto only insufficiently occupied.

4. THE CHRISTIAN HOME

The whole world is realizing, as perhaps never before, the centrality of the family to all of living and therefore the urgency of home problems. In the midst of that realization the church knows, and most vividly the churches in mission

lands know, that these problems will never be solved and home life will never reach its deepest richness until Christ is in very truth the Head of each home. In these lands of the younger churches there have sprung up within the last few years Christian Home movements, concerning which western lands inquire with a strange wistfulness.

Each country is developing this Christian challenge to homemaking in its own way. During this year 1945 the Union of Evangelical Churches of Iran is devoting major attention to "Education for Home and Family Life," using as a handbook "The Christian Family" which the church requested one of our missionaries to write. In Brazil we lend to Bennett College in Rio de Janeiro a professor in this field and offer scholarships for Presbyterian students. Euthenics courses are developing with a fine popularity in the American Junior College for Women in Syria, Ginling College in China and Isabella Thoburn College in India; these cover courses in psychology and sociology as affecting the family, household chemistry and nutrition, and the science of living. The Department of Homemaking in the Agricultural Institute at Allahabad has been a pioneer. Home Economics is now finding a place in dozens of our schools, notably in Syria and India. Meanwhile short conferences for homemaking, model villages, the use of Christian symbolism and art, suggestions for budgets, observance of family weeks, etc., all play their part.

Books in this field are very greatly needed. The Africa Home Library now contains nearly one hundred titles. Spanish booklets for the Latin American home are in wide demand. Pamphlets and books on practical family psychology for Latin American Indians are under way. And now we are developing women's magazines for China. Two of our furloughed missionaries have this year been on a small work committee preparing a basic study interpreting the underlying principles of the home, which is now to be published under the title "The Family and its Christian Fulfillment."

Probably no other emphasis is as far reaching in its implications for the character of the individual of society and of the church, as this newly organized effort to catch the vision of what Christian family life should be.

5. VISUALIZATION AND AUDIO EDUCATION AND EVANGELISM

Modern science has produced much that can and must be used to the glory of God and the salvation of mankind, not the least of which are the developments in pictures and radio.

Since cave men first drew pictures on rock surfaces man has struggled to find new and better ways to pictorialize what words too often are inadequate to convey. Pictures speak a universal language, understood by little children and by men and women, and by people of every nationality and race. The phenomenal popularity of the motion picture, both "silent" and "sound"—whether in Manhattan theatres or in an African Kraal—means something tremendously important to the teacher and the evangelist on the mission field. His own ventures

at using lithographed pictures, lantern slides and "movies," and laboriously prepared pictures and charts of his own has taught him that he can count on being able to attract and hold an audience any time and almost anywhere with pictures.

Heretofore the teacher-evangelists have been handicapped by lack of enough of the right kind of pictures and the absence of equipment usuable where there is no electricity. (90% of the missionary world is rural.) But today the situation is changing with lightning rapidity. A great variety of pictorial material on Gospel themes and allied subjects is now becoming available—much of it in color. Recently developed techniques have enabled the O.W.I., using only the tiny film strip and amplification for the speaker's voice, powered by a portable generator, to reach as many as 10,000 in a single audience in the heart of China! The crowd stood massed about a central platform around whose perimeter were mounted five translucent screens, through which five small projectors in the center of the platform showed copies of the pictures simultaneously.

Long aware of the appeal of pictures to the mind and the emotions, and quick to sense the possibilities of these new materials and techniques, one after another of the Missions has made its appeal to the Board for audio-visual grants. Africa was the first, followed by India, China, Mexico, Guatemala, Colombia, Brazil and Venezuela. Representatives of the then-occupied Philippines and Korea began making their plans, and not only pictures, but phonograph records, mobile equipment and radio have come into the planning. The Board of Foreign Missions has responded by initiating a long-range program of "audio-visual education and evangelism" making provision for a start to be made at once in most of these countries.

A radio survey of all Latin America is in progress, with immediately anticipated beginnings (or expansion) of broadcasting in a number of countries. Nanking University alone, in China, envisions the putting of 1,000 film-strip projectors in operation by 1946. Allahabad Agricultural Institute in India is being asked to develop mobile pictures and sound equipment that can be drawn if necessary by a bullock. In Africa sets of four Gospel records in Bulu have been presented to tribal chiefs. Funds are being sought with which to enable recordings to be made on the fields by the Christian nationals. The program grows from day to day as hitherto undeveloped possibilities unfold and begin to take shape.

The co-ordinated use of radio, the phonograph, film strips and color transparencies and the motion picture—all dedicated to the making of Christ known to the millions still to be reached—offers one of the most challenging opportunities ever faced by the Christian mission. It is one that they are eager to accept, and in which they deserve all the help we can give them.

6. MEDICAL MISSIONS

The ministry of healing embodies one of our most vital Christian concerns and is one of the great Christian forces in the deep human struggle for a new and better world.

Within the life-time of men now living the science of medicine has advanced

from childhood or adolescence to maturity. Those of us who are now in our fifties, were taught in medical school in our twenties that there were only a handful of really effective drugs—almost none of them really curative. We knew scarcely half a dozen satisfactory immunizations. Only a few bold surgeons operated on the lung itself and none on the heart. Vitamins were unknown. And pernicious anemia was always fatal. Typhoid decimated our Army in the Spanish-American War.

Now we have the triumphs of the sulfa drugs and the still mightier penicillin. Scores of effective new synthetic medicines appear every year. Most of the giant epidemic diseases of the world now have a preventive vaccine or serum answer. Even the stubborn malaria and tuberculosis are on the defensive. Surgeons now remove part of a lung as a matter of course. And an American Army medical team in England has operated successfully on 500 consecutive heart wounds without a fatality, removing bullets and steel fragments from the heart itself. Pernicious anemia is almost 100% controlled now as it was deadly before. Whole populations have been lifted out of hookworm, beriberi, and pellagra. Prevention and public health have gone forward by leaps and bounds. Infant mortality has been cut to a fraction of what it was in our grandparents' time. A smallpox epidemic of fifty cases in a big city is considered a scandal. Medical schools can hardly find typhoid cases on which to instruct students. And armies go all over the world with (typhoid) immunity.

All this and much more is placed at the disposal of that suffering individual in Africa or India or China. In many, many, places no one had come to him with this before the missionary doctor or nurse sought him out. And that which is offered him is offered with an even larger concern than the necessary and merciful physical concern. It is the concern for the redemption of his whole life.

7. RELIGIOUS LIBERTY

A further righteous weapon in the spiritual warfare upon us is the insistence of the church on the rights of religious liberty. In this conviction, pressed upon by related conditions in various lands, the Board of Foreign Missions took the following definitive action which was forwarded to the Chairman of the Committee on Religious Liberties of the Federal Council of the Churches of Christ in America, to the Chairman of the International Missionary Council and to representatives of the Foreign Board and the Board of Christian Education of the Presbyterian Church all of whom were in San Francisco at the time of the United Nations Conference, with the request of the Board that these officials and representatives do all in their power to bring this communication effectively to the attention of such persons in the San Francisco Conference who have authority to further the objectives stated therein:

> The Board of Foreign Missions of the Presbyterian Church in the U. S. A. representing approximately 2,000,000 members, has long been concerned that freedom of conscience and equality of religious opportunity and practice should be considered fundamental human rights in every country. Inasmuch as the representatives of the

United Nations meeting in San Francisco on April 25th, 1945, will be considering this and other fundamental human rights in connection with the formation of a world organization, the Board urges the American representatives to seek the inclusion of a clear statement and definition on religious liberty which will insure, in nations adhering to the new world organization, the following rights:

(a) Liberty of conscience in matters of religious belief in every state, both for its own subjects and for others;

(b) Equality of rights to religious bodies representing different beliefs to effect and to operate organizations within each state and to hold property in accordance with impartial laws;

(c) Equality of rights for public and private worship of those holding different religious beliefs under impartial laws in each state;

(d) Equality of rights, under the laws of each state, to religious bodies, both indigenous and foreign, to disseminate and propagate their beliefs both in public and private;

(c) Equality of rights to members and adherents of every religious community or organization to change or transfer such membership or adherence to other communities or organizations.

The churches are urged to use this action in study, discussion and procedure as may be possible in their respective communities.

8. RELIEF AND RECONSTRUCTION

The tremendous importance of the vast undertaking in Christian relief and reconstruction represented by the Twenty-Seven Million Dollar War Time and Post War Restoration Fund authorized by the General Assembly is to be emphasized with priority insistence by the Board of Foreign Missions in all its plans and actions and in complete co-operation in every effort and aspect of this stupendous and heroic united task.

The facts and figures involved in the Fund have been thoroughly tested and validated. They are adequately presented in materials issued by the Fund headquarters (Dr. Harold A. Dalzell, Director, Room 1036, 156 Fifth Ave., New York 10, N. Y.) Here we would but stress the powerful force of the service, expressed through this great medium, for herein is a mighty spiritual weapon for the healing of the nations in Europe, in Asia, and our own country as well.

The Foreign Board believes that two fundamental aspects of the Fund should be constantly emphasized. The first is concerning its essential spiritual nature. Our Presbyterian responsibility toward the salvation of the world is here. If we do not carry the healing power of Christ to the distraught, suffering victims of devastating war in our own land and throughout the world we but doom our fellowmen to the spiritual and physical death which is bound to destroy all who are swept in the wake of war's penalizing results. Every item in this Restoration Fund is definitely related to the spiritual healing of the nations.

And also, there must be constantly emphasized the relevancy of this Fund to the creation of a just and durable peace. No matter what structure for world organization the political forces create, the framework must be solidified and vital-

ized with human life and that life is composed of individual souls who, before they build peace for the world, must have peace in the heart—the peace which is found only in the relief and rehabilitation that is in redemption through Jesus Christ, our Lord.

The Board of Foreign Missions is aware that the size and the work involved in the proposed War Time and Post War Restoration Fund are somewhat overwhelming but, nevertheless, we believe the facts as presented therein are irrefutable and that our duty in regard to them is inescapable. Indeed we would not escape this tremendous responsibility and opportunity, for we are convinced that at the heart of this bold endeavor is "the victory which overcometh the world, even our faith."

And in Conclusion – *Let Us Pray:*

Almighty and Eternal God, our Heavenly Father, humbly we bow before Thee in thanksgiving for the privilege of living in these tremendous times.

Forgive us for the lamentable failures whereby we have contributed to the chaos and tragedy of our day.

Quicken us by Thy Holy Spirit that we may do our duty and claim our opportunity in fellowship and service with Thy children everywhere—near and far—all classes, all nations, all races.

Use us, we beseech Thee, according to Thy Holy Will, for the propagation of Thy Gospel, wherein there is redemption for our souls, peace for the world and salvation for all mankind.

Hasten the day, we earnestly pray, O King of Kings and Lord of Lords, when wars shall cease, when righteousness shall govern the nations, when suffering and sin shall be done away—when the earth shall be full of the knowledge of God as the waters cover the sea.

Now unto Him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto Him be glory in the Church by Christ Jesus throughout all ages, world without end. *Amen.*

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